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AMERICAN  
SUNDAY SCHOOL MAGAZINE.

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MISCELLANY.

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THE CLOSE OF THE YEAR.

THE revolution of the seasons having brought us to the close of another year, the writer, penetrated with the importance of our situation as teachers of the rising generation, and convinced, that the young immortals under our care must either be benefited or injured by our example and exertions, has ventured to obey the impulse which he trusts has arisen from the purest motives, in offering the following remarks to his fellow labourers, at this solemn season of the year. It is most assuredly a solemn subject of inquiry —How have the Sabbaths of this year been spent, and where are they now? They are gone for ever! But where are those to come? Dr. Young says:

“In another world!  
To numbers they are certain;  
The reverse is sure to none!”

Of what infinite value then is time! It is so precious, that not any of it should be lost or squandered away; for its duration is short and uncertain. The declining year is calculated, when seriously considered, to recall to our minds many scenes which we have witnessed in the removal of both teachers and children by the irresistible hand of death. Many whom we knew in health and strength, and in the full vigour of youth when this year began its course, are now laid in the silent grave, and their places will be known no more amongst us for ever. Should not this affecting truth induce us to inquire, if the time past of our lives has been rightly improved, seeing that we know not the day nor the hour of our *own* dissolution. It becomes us to consider how near we are to the end of life. The measure of our days is determined by the counsel of God; and that measure, my fellow teachers, is but short. Our days will soon be numbered, and our labours finished. It will therefore be wise in

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us, frequently and seriously to think on the probable bounds of our existence, and our own daily approach to those bounds that cannot be exceeded. Yet alas! we do not sufficiently estimate the hourly shortening of our days.

When we further contemplate the year that is fast closing upon us, and behold the alteration which winter has made upon the scenes of nature around, surely there is not any thing that more forcibly reminds us of our own frailty. Death is gradually and secretly undermining our constitutions, proving that we are mutable, mortal, and dying creatures! How frail, and liable either to be soon or suddenly broken, is the "earthen vessel" that contains the immortal mind! If these momentous truths are admitted by my numerous fellow teachers, and where is there one that doubts their reality, what, my friends is the instruction we ought to derive from them? Do they not powerfully urge upon us a serious improvement of the remainder of our days? Should not the shortness of life, awaken and keep alive our diligence, in the work of training up the children of the poor to love and know the Lord? We may now be strong and lively, and enabled to attend our duties at the school on the Sabbath, but we must not expect to be so always; we, as well as others, must count upon disease and sickness which will confine us to our chambers and to our beds. Oh! then, while our strength and health of body, and natural vigour is continued unto us, let us be mindful of the work in which we are engaged, and not trifle away our Sabbaths, and carelessly attend our duties at the school, as it is to be feared we have formerly done; but let the opening year, if we are spared to enter upon it, witness in each of us, more zeal, more energy and devotedness, in promoting the increase of the Juvenile Kingdom of our dear Redeemer, who, "though he was rich, yet for our sakes became poor;" and who, when on earth, undertook toilsome and fatiguing journeys for the benefit of those he came to save. Look at the laborious and active life of Christ, and see how little he was for sparing himself, and how ready he was at any time to sacrifice his own ease for an opportunity of doing good to others. Let us, my fellow labourers, imitate his example, and "go and do likewise," whilst in the enjoyment of health and strength.

I should hope there are none who profess to be teachers in a Sabbath school, need to be told, that the station they occupy, like every other eminence, has in it something very awful and dangerous, as well as pleasant and honourable; and that *personal religion* is essentially necessary for every teacher. Living in the daily practice of fervent prayer at the Throne of Grace, is likewise requisite for the welfare of our own souls, and the dear children over whom God hath placed us as overseers. When our souls are in a prosperous state, we shall rightly estimate the responsibility of our work, and find no time to waste during the hours of instruction; but shall "study to approve ourselves to God, as workmen that need not be ashamed;" and give ourselves wholly to the work of the Lord.

To each of my fellow helpers in this department of the Lord's vineyard, I would affectionately say, reflect and improve these thoughts; another year's labour may wear out our bodies; and if we are now inactive, we shall have none to blame but ourselves at a future day; for the Lord hath said, "ye are not straitened in me."—The brevity of life is a very useful consideration, from which we may learn the necessity of seeking, without delay, the conversion of immortal souls. To convert a soul, is a bliss unknown to an angel, and is the reward of a Saviour's sufferings. "Let him know, that he which converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." With the apostle Paul, let us also "labour, that, whether present or absent, we may be accepted of the Lord."—*Lond. S. S. Mag.*

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For the American Sunday School Magazine.

#### SHOULD THE CHILDREN OF THE RICH BE ADMITTED INTO SUNDAY SCHOOLS?

In the last number of the Magazine, I read with particular attention, two communications upon the importance of attracting to our Sabbath schools the children of the rich, as well as of the poor. The prospects of increased usefulness, of which this system of instruction is there represented as susceptible, are indeed sufficiently alluring, as they open to our view a field of labour rich in the promise of success, and unlimited in its extent and capacity for improvement.

But as the blessing of Sunday schools, under their present organization, are positive and well ascertained, and the amount of benefits accruing great, as your correspondent observes, beyond the most sanguine expectations of their founder, it is a consideration of high import to us and to the world, that we should not lightly put these blessings at risk, by the adoption of schemes more flattering in appearance, but problematical in their results. The man who possessed a machine of nice and harmonious proportions, and fully adequate to the purpose of its invention, would act most unwisely were he inadvertently to attempt to introduce a new power into its direction, or to clog its motion with additional weights, to which the delicacy of its construction was not adapted, or the strength of its materials would not bear. He would probably be instructed too late, that certain usefulness is not rashly to be hazarded for doubtful experiments.

While therefore I would not willingly interpose any obstacle to the success of benevolent designs, nor damp the generous ardour which would press onward to the accomplishment of more and greater good than is actually in possession; prudence and duty seem alike to require of those to whom the superintendence of Sabbath schools is entrusted the exercise of the most careful and guard-

ed caution in the adoption of untried measures, unless they are at once recommended by the safety of their character and the evidences of their unalloyed usefulness. The path we have hitherto pursued, has been blessed of heaven with no doubtful tokens of approbation—should we wander from it, no light may beam on our course.

Impressed by these considerations, I subjoin the following queries, with the hope that they may be the means of eliciting from some of your readers, those opinions and facts, furnished by their own experience, or by the observations of others. And although the tenor of this communication may be at variance with your own recent remarks upon the subject, I am persuaded you will allow for an honest difference of sentiment, even upon plainer topics of discussion.

*Query 1st.* Would not the proposed plan of assembling in the same schools, children of different classes of society, have a tendency eventually to discourage the attendance of the poor, by the humiliating contrast their dress and appearance would frequently present?

*Query 2d.* Would not teachers, in some instances, be tempted from various causes, to pay an undue and disproportionate attention to the pupils of higher rank, to the partial neglect of those, for whom the benefits of Sunday schools were chiefly designed, and to whom they have hitherto chiefly belonged?

*Query 3d.* As it is an obvious and acknowledged fact, that much remains to be done for the single class, concerning whom teachers have been principally solicitous; is it proper to divert any share of their attention to others, while their entire and undivided efforts have been found incompetent to accomplish all that has been expected and desired for the peculiar objects of their regard?

RAIKES.

#### UNION AMONG SUNDAY SCHOOL TEACHERS.

That "Union is Strength," is a truth universally admitted, and confirmed by experience.—What cause ever prospered while the individuals who had the management of its affairs were disunited? On the contrary, what wonders has union accomplished! while the efforts of here and there a solitary individual, labouring in a cause, praiseworthy and beneficent it may be, have been attended with no visible good effects, and the prospect has appeared dark and cheerless;—the combination of a number of individuals for the very same purpose, has been productive of the happiest results.—And in every case where there is union of exertion, there ought to be union of spirit; or otherwise instead of harmony and peace—discord will prevail—and destroy that mutual good feeling which should be always manifested by those who are engaged in the same cause. In an especial manner is a spirit of union among Sunday school teach-

ers necessary—and I shall proceed to state a few of the means calculated to promote this desirable temper.

I. A consideration of the difficulties attendant upon their arduous undertaking, is a means calculated to promote among Sunday school teachers a spirit of union. We are surrounded by difficulties numerous and formidable. We have to oppose the prejudices and corruptions of human nature—prejudices so deeply rooted as to require a supernatural energy to eradicate them, and corruptions so strong as to defy all power but the power of Omnipotence. We have, moreover, the carelessness and indifference natural to children, to contend with—and the opposition of Satan himself. Often the dulness and languor of our own minds form another difficulty, and at times our discouragements are so many and so strong, that we are almost tempted to despair of success. Now nothing can be more natural than that such circumstances should be favourable to a spirit of union—and when we reflect that we are the common subjects of the same discouragements, and have to contend with the same difficulties, a feeling of sympathetic affection is enkindled in the bosom, which is in the highest degree calculated to promote union and brotherly love.

II. Attendance upon social meetings, especially those for prayer, is another means calculated to produce this desirable spirit. If we never associate together—if we remain at a distance from one another, it is not likely that we shall feel a very lively interest in each other's welfare and success.—But if we often meet together for the purpose of supplicating God for his blessing to rest upon our labours, it will have a great tendency to foster a spirit of union. If we consider the very nature of these meetings, it must be evident that such must be the effects produced by them.—At such seasons we bow before one common father; we acknowledge that in his sight we are all placed in the same condition; we invoke the assistance of the same spirit; we look for pardon and acceptance through one mediator: and when we consider the oneness of our condition—of our desires—our hopes and our fears: and above all, when we reflect on that one eternal home where we hope to meet no more to part:—can we in such a moment indulge one feeling of envy, or one feeling of discord, in reference to any of our fellow teachers.

III. In order to promote a spirit of union, we should cultivate a spirit of humility. We must in honour endeavour to prefer one another. We must be ready to sacrifice our own individual opinions and feelings when duty requires it. We should guard against a spirit that will make no concession, even when it is lawful to do so; that will strain at a gnat, and yet swallow a camel: or in other words, that rather than retract one iota of its own pre-conceived ideas and opinions, and in the veriest trifles manifest a spirit of conciliation—would flourish the torch, and scatter around the firebrands of discord. We should study the example of our Lord and Master; and like him we should be meek and lowly in heart.

The last means likely to promote a spirit of union that I will mention, is the consideration of the surpassing grandeur of those results which must follow the success of our labours. We have no meaner object in view than the salvation of the soul: and it is to be the instrument in the hand of God, of leading the children to an acquaintance with the Saviour of sinners—that is the goal of our ambition: but we do not rest satisfied here—we look further still: we believe that Sunday school teaching forms a part of those means which usher in the millennial morn, and bring about the glory of the latter day: and shall not the thought of this stimulate us in our duty, and lead us to seek more earnestly the cultivation of a spirit of union and brotherly love, seeing that it is so essential to our success.

Oh! let the grandeur and the glory of our object be ever kept in sight. This will prove a powerful motive to union: for our minds will then be so fully absorbed in the importance of the end which we have in view, that no opportunity will occur of indulging those petty feelings of envy, jealousy, and strife, which sometimes prevail. And how much will the cultivation of such a spirit conduce to our mutual comfort: and how much better shall we sustain the honour of our cause by manifesting such a temper, than by showing a contentious and disunited spirit. Let us reflect on the lovely contrast which an association of Sunday school teachers, united together in the bonds of christian love and affection, must present, to that where disunion and discord prevail. The one resembles the abodes of discord and despair beneath: the other is an emblem and a type of the realms of peace and blessedness above. “Behold how good and how pleasant a thing it is for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron’s beard: that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded his blessing, even life for evermore.”—Lond. S. S. Mag.

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#### STRICT PROPRIETY OF BEHAVIOUR IN SUNDAY SCHOOL TEACHERS.

Who that knows any thing of children, but is sensible that they are *imitative beings*; and that, in general, they will sooner imitate what is evil than what is good: how exceedingly needful then is it, that the instructors of the young, and especially of Sunday school children, should be, not the versatile triflers of an hour, but steady, holy, and consistent christians, even the “living epistles of Christ, known and read of all men.” Yet how often is that cause which we wish so earnestly to promote, weakened and disgraced, by some of its friends exhibiting a levity and a carelessness, the very remembrance of which fills us with shame. Not that a teacher is to

partake of the spirit of monastic gloom;—not that the austerity of a hermit's cell is to be brought to the youthful class; *but there is a becoming solemnity of manner* which should be invariably displayed. The foolish joke, the sarcastic sneer, the ridiculous inquiry, the vain and haughty gesture, the worldly converse, the idle eye, *cannot* be allowable. Does a holy God look on these things with complacency? and if we are guilty will he never call us to account? will he never require us to give an account of our stewardship? Where is the blessedness we spake of, if it be not displayed before the children? where is the sanctity we profess to have implored at the throne of grace, if it be not evidenced before the young ones? Trifle in the parlour, trifle in the counting-house, trifle in the shop, and trifle in the nursery, if you will; but, my fellow teachers, with all the energy of which I am capable, I conjure you, as in the sight of a rein-trying God, *trifle not in the Sunday School.* You are not teaching for time merely,—you are teaching for eternity! Eternity is the basis of your instructions; eternity is the summit of your expectations; eternity is the duration of your children's souls; and eternity will be the duration of your own souls. Oh! then, as standing between the living and the dead, I entreat you to be sober, and to be watchful unto prayer. Be determined to know nothing amongst your scholars, but Jesus Christ and him crucified; cry aloud, and spare not, tell them that *other foundation* can *no man* lay than that which *is* laid, Jesus Christ the righteous. Tell them, and that with the greatest simplicity and tenderness, of the roaring lion, that goeth about seeking whom he may devour; encourage them to resist him, *steadfastly* striving against sin. Take them kindly by the hand, lead them to Bethesda's pool, and when the waters are troubled, be near to put them in, that they may wash and be clean. And above all, as the great sum total, *carry them in the arms of faith to the footstool of heaven.* Pray that the sanctifying influence of divine truth may rest upon your tuition; that the dew from the everlasting hills may copiously descend: that the resplendent beams of divine brightness may illumine the darkness of the mind; and that whilst upon a review of your duties, you find it *no easy* matter to be a Sabbath teacher, you may be strengthened with all might, by the spirit in your inner man, and that the power of Christ may rest upon you.—*Ibid.*

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#### THE TEACHER IN THE SABBATH SCHOOL.

I was invited on a fine morning by a lady, to go with her to a Sunday school of which she was a manager; and, not having a place of worship to attend, I consented, for I was desirous of seeing in what manner *religious instruction*—the avowed object—was offered to the children. On this subject I had rather peculiar opinions, and had so often been disappointed in my visits of the same nature,

that, although I had great confidence in my friend's good sense and piety, I feared lest again I should find that the *instruction* consisted in hearing a Hymn, the Catechism repeated, and a few chapters in the Testament *read—not explained*.

I was pleased on my arrival at the school by the general appearance of the scholars. They were all decent and neat. The girls received their teachers with a courtesy, and the boys respectfully took off their hats. This was a good sign. I am always inclined to think well of children, who are civil and humble in their manners. An ill-bred child can never be an amiable one. I was still more pleased by the respect and seriousness, with which they listened to, and participated in, the Hymn, Chapter, and Prayer, with which the presiding manager opened school. Each teacher stood at the head of the class assigned her, to observe order, and I, of course, took my station by the side of my friend, whose lot was the first class of boys. It was a regulation that each child should commit to memory the text of some one of his tickets, and that he should repeat it as soon as school opened. A boy apparently of eleven years of age, whose countenance bespoke good sense, but whose manner was so careless and indifferent as to convince me, that his heart was not in his lesson, approached the lady and, handing his blue ticket, hurried over the solemn charge, "Remember thy Creator in the days of thy youth." Edward, said his teacher, what do you mean by "*remembering your Creator?*" He looked astonished at the question, and for a moment did not answer what seemed to him, a *very simple one*. At length he replied, I mean that I must not forget there *is* a God. And what benefit will it be to you, just to remember that there *is* a God! *Having once known, 'tis impossible, Edward, you could forget that*, unless your memory were destroyed. You could not see the bright sun shining in the heavens, you could not hear the rolling thunder, without recollecting from whom cometh sunshine and rain. Is there nothing more meant by this command, do you think? He was silent. The class drew nearer, and so did I, for *this* was "*instruction*." Edward, said the lady, if your father, who is, I know, a kind and tender one, were to send you to school in a distant country, where he knew you would meet with many wicked children, and that by consenting to do as *they did*, you would compel him, when you returned, to forbid you his house, where good and obedient children only were permitted to enter; and if, in order to save you from so dreadful a fate, he were to give you a set of rules and strict commandments, and were to say to you, "My son, it is only by following *these* that you can escape great misery, and show your love, and gratitude to *me*, while you are gone, then remember your father," what would he mean by that charge? That I should remember all he had said to me and keep his commands, said the boy. And if you *forgot* them, or what is the same thing, if you *neglected* them, and did the very things he had forbidden, and kept company with those wicked children, who despised his laws and every day in-

sulted him by word or deed, could you blame your father, if, when you returned, he refused to let you enter his house, where all was *innocence* and *peace* and *obedience*?—No, madam, said the child, whose serious countenance and manner, showed that he began to comprehend her meaning, and whose downcast eyes and crimson cheek, made me suspect that he had a kind father at home, whose commands, he had *too often* disobeyed. Look at this Bible, my children, and listen attentively to me, said the teacher. You are all sent into *this* world as into a school, where you are to be educated for *another* and a *better* one. God is your Father. He has placed you here, and to save you from the snares of the devil and wicked men, he has given you his laws, and shown you your duty in this book—holding up the Bible. If you follow his commands in this life, he will receive you when you die into his glorious heavens. If you despise or forget them, he will forbid you to enter, because you will not be fit to keep company with angels and good men. Knowing, however, that if you do not accustom yourself to obey him, while you are *children*, it will be very difficult for you to bring your hearts to submit to him when you are old. He has mercifully charged you “to remember your Creator in the days of your youth.” Now tell me, Edward, what you think “remembering your Creator” means? That I should keep his commandments, said the child immediately, for *now* he perfectly understood her. You said you could not blame your earthly father, for punishing your disobedience. Consider but for a moment that ‘tis God who gives you *life*, and *strength*, and *friends*, and *food*, and *raiment*, and who, instead of letting you perish like the beasts of the field, has promised, if you will only endeavour to understand and keep his will, while you are *here*, that when you die, you shall enter into a world of glory. If you *forget him*, or what is the same thing, if you despise and neglect his commandments, if you choose to follow the path of sinners, to swear, to lie, to profane his Sabbath, or commit any other wickedness, what can you say, if at the Last Day, the great day of judgment, you should hear the awful sentence pronounced? (open your Testament, Edward, and read the 41st verse of the 25th chapter of St. Matthew.) He read, “Depart from *me* ye cursed, into everlasting fire, prepared for the devil and his angels.”

I saw tears standing in the eyes of the thoughtless boy, whom she had particularly addressed, and the children looked in silence at their teacher, as if waiting to hear from her, how they should escape so terrible a sentence. My dear children, said the lady, in a gentle, but solemn tone, what I have endeavoured to explain to you, is a sacred truth, which you cannot *too soon* begin to imprint upon your souls. Some of you have become scholars because your parents desired it, others from curiosity and idleness, and because you do not know what to do with yourselves on Sunday. I trust that *some* have entered the school with a better spirit and from a nobler motive, *the desire to learn their duty towards God and to-*

*wards man.* You must believe me, when I say, that your teachers invite you only for your *own sakes*. Instead therefore of considering it a *task* to come here, you should consider it a *great privilege*; for if you endeavour faithfully to remember and practise the lessons we set before you, this little school may be, to each of you, the door of heaven. Having "remembered your Creator in the days of your youth," he will never forget *you*. In this world he will be your support and your refuge, and when you stand, as we all shall, before the judgment seat of Christ, he will welcome you to his glorious home in the heavens, with that blessed sound—(read, Edward, the 34th verse,) "Come ye blessed of my Father, inherit the kingdom prepared for you, from the foundation of the world."

I do not know how this little address may affect my readers; but, I can assure them, it had a very *great effect* upon the children and myself. The former, at a motion of her hand, took their seats and began to look over their lessons, but with a manner very different from that, which I observed before they rose. Every eye was intent on the book, every countenance serious. For my part, I congratulated myself, on having at length seen one teacher, who considered "*hearing lessons*," as a trifling part of the business. I am anxious, said I, to hear your class read. We are not ready, for 'tis our *last exercise*, and my boys have gone through none yet; but you may be interested by the opposite class which is just rising I see, replied my friend. I left her, therefore, upon her promise of a sign when she was going to begin, and approached the first class of girls. A young lady of mild and engaging manners was at its head, and as I listened to her gentle tone and observed the intelligent faces of her scholars, I promised myself another proof of "*woman's skill*" in reaching the heart. They read the 10th chapter of Luke, but to my great mortification, verse after verse was hurried over without a comment from the teacher. She corrected *false pronunciation* but the proper *tone*, the proper *emphasis*, was apparently considered of no consequence. With an unmoved countenance she heard the most beautiful passages perverted into nonsense. They were *reading*—that was sufficient. Surely, said I to myself, when 'tis finished I shall hear her *explain* much, that to these children, must be unintelligible. Surely from the parable of the good Samaritan, from the characters of Martha and of Mary, I shall hear her draw useful and appropriate lessons, to inculcate on these young females on whose tenderness and care, the wounded and the sick will hereafter be thrown; and who, as heads of families, may, like Martha, be "*careful and troubled about many things*," and should therefore be excited to the "*one thing needful*." I was mistaken. The chapter finished, she quietly distributed the tickets, and in sorrow I was shaking my head at this addition to my list of *negligent teachers*, when my friend beckoned me. Her boys had just commenced the 14th chapter of John, which she had selected because it so beautifully and affectingly enforced what she had been endeavouring to explain to them. But

instead of permitting a scholar to hurry over a verse, he was made again and again to repeat it, until he had caught its spirit and appeared to comprehend it. Every difficult word was explained quickly and with simplicity, and the attention constantly excited by her unexpected questions on the subject of the chapter.

My method necessarily takes time, said she to me, when the dismissal-bell gave us an opportunity of conversing. But I find reason every Sabbath to persevere in my plan, for I see it must be by "line upon line, precept upon precept," that these young minds can be enlightened at all. I am not anxious that *much* should either be read or acquired. I am anxious only that they should comprehend what I teach. After an expression of my cordial approbation, I mentioned to her my regret and disappointment while listening to the exercises of the opposite class. Certainly, said I, that teacher can have but a very imperfect idea of her duty. And yet, my friend answered, she means to do good, for she is amiable and kind-hearted, and piously disposed. You cannot say *religious*? No! Then I understand the *chief cause* of her deficiency—she has never felt the exceeding *sinfulness of sin*. She knows not its deceitfulness or she would never be satisfied with guarding these young creatures from its temptations, by making them repeat a catechism or a hymn, or read a few chapters in the Testament, as if there were magic in the *mere words*. I pity her from my heart, if she even better understands the *sacred obligations* which, I think, she has imposed on herself, by becoming a teacher of the *higher classes* in a Sunday school. She would be very much astonished, said the lady, if you were to talk to her of sacred obligations. For it seems in vain that by example and exhortation we attempt to draw a distinction between this and common schools. Our teachers, with few exceptions, act as if the *only* difference consisted in its being held on the Sabbath, and using the Testament. They come to the duty as to a *task* or with perfect indifference, and take no pains to qualify *themselves* to give instruction. Were you to ask why they came here, they would tell you, to teach children to read, to say their catechism and their prayers, and to keep them in church or meeting during service.

And *this* is called religious instruction—*this* is to enable these poor children to resist "the world, the flesh, and the devil." If I dared, I would say to these "blind guides," whatever you may choose to think, be assured these little creatures are talents entrusted to you. You have freely and voluntarily offered to become their *religious instructors*. Many of these children perhaps are orphans—a still greater number have wicked or careless and indifferent parents. Only reflect for a moment that their *eternal welfare* may depend on your instruction, that their souls may be lost through *your negligence*. 'Tis in vain that you make them read the life or the doctrines of their Saviour, if you do not explain to them that he lived for their *example*, that he died to *redeem* them, and that those doctrines are to guide them in thought, word, and

deed. 'Tis in vain that you bid them refrain from sin, unless you explain to them the office, and teach them to pray for the assistance of that Holy Spirit, who can alone sanctify and preserve them from it, unless you urge them to confess their sins and show them the nature of true repentance.

The Testament, the Catechism, and Hymns, then, should be the *means*, not the *end*, of your instruction. Encourage your scholars to commit them to memory, it will be a treasury from which in sickness and sorrow, they will hereafter draw with thankfulness. But beware lest they should mistake "the *form* for the *power* of godliness." Make them understand that the *highest* in class is frequently the *lowest* in the sight of God; for a child may be a very smart and a very wicked one. That to read, sing hymns, and attend church or meeting, is right, and is their bounden duty; but that all this, and more, may be done without having a sense of religion. For if it is not the fruits of a contrite, humble, and thankful spirit, it is like the Pharisees of old, "to pay tithe of mint, anise, and cummin, and omit the weightier matters of the law." That they may be *sinners* without being "murderers," or "thieves," or "false witnesses;" since to indulge themselves in anger and malice, pride, envy, hatred or uncharitableness, or any other hidden and wicked propensity, is to have "an unrenewed heart and spirit." Finally, impress always on their minds the solemn fact, that when able to understand *what sin is*, they must answer to their Maker if they commit it, and by exhibiting his love, his forbearance, his mercy or his terrors, induce them to watch over their hearts, and to forsake the sins in which they are as yet not hardened.

If by this faithful discharge of your duty, you are the means of rescuing even *one soul* from the snares of evil example or ignorance, if you lead even *one erring child* into the path of life, rejoice and be exceeding glad, for your Saviour himself hath said, "Whosoever shall break one of these least commandments, and *teach men so*, shall be called *least* in the kingdom of heaven; but whosoever shall *do and teach them*, the same shall be called great in the kingdom of Heaven."—*Family Visiter.*

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#### SUNDAY SCHOOL EXAMINATIONS.

One of the greatest impediments to the prosperity of the Sabbath school, is unquestionably an indifference to the subject on part of the community. Indeed, it is a well attested fact, that in no society, where the merits of the institution are in any considerable degree acknowledged and felt, is it morally possible for it to be otherwise than flourishing. To excite this interest in the community,—to awaken the attention of the public to the value and importance of the Sunday school, is therefore a commendable object. To effect it, various measures have been adopted by the friends of

the institution, with various success. The Union Sunday school of this village, formerly had public meetings, once a quarter, at which time, the reports were presented, and remarks made, from the clergy and others, suitable to the occasion. As an improvement upon this plan, it was proposed having, at these meetings, in addition to the other exercises, an examination of the school upon their Biblical studies. This measure was accordingly adopted, and has since been pursued. It gave at once new interest to the institution, and on every occasion of its return, the crowded seats, and aisles, and galleries of the church, together with the lively countenances of the children, as well as the numbers of visitors retiring from the place for want of room, all unite in testifying to its effect in awaking the attention of this community.

From the experience of this school, we cannot hesitate to pronounce the plan of public examinations, as decidedly the most effectual one which has been adopted in this vicinity, for the purpose of effecting so important an object as the excitement of the public interest.

We have had the pleasure, during the past month, of attending the examinations of New-Hartford, Sanquoit, and Clinton schools. Interesting reports were at the same time presented, and numerous audiences manifested their deep solicitude for the institution.

At the former place, five schools were assembled, and each was examined by its superintendent.—*Utica Visitant.*

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#### SUNDAY SCHOOLS IN THE WINTER.

The season has arrived, when those Sunday schools, who do not, in themselves, possess sufficient life or strength to exist through the winter, are probably drawing to a close. It is much to be regretted, that an institution which has ever had so deep and happy an effect upon the young, and consequently, upon society at large, should, for a single Sabbath, in any ordinary instance, discontinue its operations. There is yet wanting, however, in many societies, a sufficiency of zeal or energy, to support a Sunday school during the winter, even, in some cases, where faithful teachers are found ready and willing to give their services. Teachers under such circumstances, need every encouragement and assistance. We can assure them they are not forgotten by their more favoured brethren. As they have greater obstacles to encounter—as their duties are more arduous, so will their reward be greater, and their honour more exalted.

We have a plan to propose to this class of teachers. It is this:—Where it is impracticable to continue the school through the winter, on every Sabbath, let it not be entirely discontinued; but assembled together once a month. This will have a tendency to keep up the interest, and prevent disunion and disorganization. The scholars will be pursuing their studies during the long evenings

of winter, and the difficulties of commencing in the spring, will be removed.

This plan was recommended to the Board of Managers, by one of their Agents, as the practice of a school which he had visited in the county of Cayuga. It strikes us as being a judicious measure. We recommend to our friends who are determined to close their schools during the winter a trial of the experiment.—*Ibid.*

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#### SHORT LESSONS.

It has been the custom in Sabbath schools, generally, to encourage and almost to compel the children to crowd their memories during the week, with as much Scripture as they could possibly contain; so that the teacher would not unfrequently be in want of time sufficient to hear the lessons. This evil we, (not without the example of other schools,) have attempted to remedy. That it is an evil, even though not always carried to the extent above represented, we think all who examine, will acknowledge. In the first place, the scholar while attempting to commit so much to his memory, will not be likely to understand what he commits, and therefore not retain it very long; and in the next place, the teacher's time will be so exclusively occupied during the hours of school on the Sabbath, in barely hearing the recitations, as effectually to prevent him from giving any explanations or making any application of divine truth. And what teacher, when he soberly reflects on the responsibilities of his office, can be satisfied to hear his pupil merely repeat the truths of Scripture, and leave him to the vague and frequently erroneous notions he may have of their awful import? From these considerations, upon which the good sense of every one present, renders it unnecessary to enlarge, we have limited the recitations to twenty verses per week: some of the smaller scholars are confined to a less, but none are permitted to recite a greater number. To this limitation, some have objected, that those scholars who are capable of committing, during the week, one and two or more hundred verses, would be discouraged, and soon leave the school, from a want of the proper excitements to interest. But from our own experience, and from that of others, we are prepared to assert, that the objection is entirely one of theory, and that it vanishes before the light of experience, as darkness does before the morning sun. We know that those scholars who have been entrusted to us, have been more than ordinarily interested in their lessons, and we have the example of one of the most flourishing schools in the state, in which there are more than 400 learners, who are restricted to fifteen verses each. By this plan, the teacher knows each week precisely the lesson he is to hear on the Sabbath; and is thus enabled to qualify himself to explain it, and to bring to his assistance many illustrations and appropriate anecdotes; and it is by this means,

that the scholar's interest is excited. By the former plan, usually, only one faculty of the learner's mind is improved, viz. his memory; by *this* his judgment, his reason, and indeed all his faculties, are more or less exercised, and we can with more confidence commend him to God, who alone can crown our labours with success.

There have been recited in the school during the present quarter —4,678 verses from Scripture. The average number of scholars, has been 21. The greatest number about 30. The number of teachers, 10.

But whilst we rejoice in the increasing prosperity of the school, we cannot but lament that no one of our dear pupils is, to our knowledge, the subject of any peculiar religious impressions; and that probably all of them are yet destitute of that holiness, without which they cannot see God. Then let it be our prayer, dear associate teachers, and your prayers, dear friends and patrons, that God would sanctify them through his truth, and that our labours may not be in vain in the Lord.—*Rep. Clinton, New-York, S. S.*

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#### ARE PUBLIC SUNDAY SCHOOL ANNIVERSARIES BENEFICIAL?

The subject of Sunday School Anniversary celebrations, which has been frequently discussed at the meetings of the Association of Male Sunday School Teachers, was resumed at their last meeting. There seemed to be little disposition to enter on the debate; remarks were, however, made by several teachers, but being rather desultory, we are unable to record many of them.

The opener referred to the celebration of last year in the Second Presbyterian church, and expressed the opinion that it would be inexpedient to have all the schools in one place: he thought three churches would hold them all, and if there should be three meetings held in different parts of the city and vicinity, all might be accommodated.

Another teacher expressed himself favourable to anniversaries, but thought it best to postpone the discussion indefinitely.

A teacher, who had delivered his sentiments on the negative of the question at a previous meeting, desired those on the opposite side, to state some reasons why we should have an anniversary, and was followed by remarks of considerable length from a teacher, who hoped a general meeting of the schools would be held at the next anniversary of the American Sunday School Union; and offered several reasons why he deemed anniversaries of the kind contemplated, beneficial.

It was his opinion, that no means would be more likely to awaken so deep an interest in these institutions, as witnessing a large assembly of children; and he referred to several instances of the happy influence of such meetings; but we are not able now to report his remarks.

A *Superintendent* had intended to read an account of the first Sunday school anniversary, celebrated under the direction of the founder of Sunday schools, but circumstances prevented; he, however, offered some observations on the question, the substance of which was as follows:—

The subject which is now revived for discussion, is one of far greater importance than some imagine. If public Sunday school anniversaries, such as their advocates approve, are erroneous in principle, and lead to such alarming results, as their opponents have depicted, they ought by no means to be recommended nor encouraged: but, if few or no instances can be pointed out in which they have had an injurious effect on the parties concerned, or on the public, those who support the affirmative of this question, have no reason to fear the continuance of a practice, rendered venerable in the “land of Sunday schools,” by the experience of forty years.

Is it admitted, that children may be allowed some relaxation from the severer duties of the work-shop and common school?—then the question as to the time and mode of this relaxation is the only one to be settled. Are not our children allowed to rejoice at the annual return of our country’s natal day? and is not that an occasion which should call forth the gratitude of the Christian patriot, to the expression of which no one can object? And if this is allowable, why debar our children and youth from a participation in the holy festivities of an anniversary, which they feel to be of greater importance and interest to them, than almost any other?

Our opponents in this debate, as nearly as we can recollect, have not produced a single *fact* to support their arguments. They have not shown any instances from the records of Sunday school celebrations, in which those ill effects were produced, that they have ascribed to them.

But it will be proper here to inquire, in what manner do the advocates of public anniversary celebrations of Sunday school children propose they should be conducted? What are these “mobs,” as they have been called, which excite such fearful apprehensions for public safety and public morals? Why, nothing more than the devotion of the half of one week-day in the year to a general meeting of the teachers and scholars for the solemn worship of Almighty God; the pouring out of our united praise and thanksgiving for the mercies and blessings of the year, and offering united supplications for the continuance of his favour. But all this is to be done openly and publicly? Yes; before a perverse and gainsaying world, some of whom have been, and others may, be led by such an exhibition of the influence of pious instruction, to stop in their course of vanity and sin, or at least be restrained from more vicious courses. For the purpose of explaining our views more clearly, let us state, in general terms, how these celebrations should be conducted, and what is the mighty preparation which some have incautiously said, would occupy half a year.

As a preparatory measure, the scholars and teachers who are to

participate in the celebration, should learn to sing two or three suitable hymns. This may be done on the Sabbath, at the opening or closing of the school, and all those practical advantages deduced from the exercise, as could be in singing other ordinary hymns.—The privilege of attending the celebration, might be held out to the pupils for two or three months previous, as a motive for application to their studies, and good conduct; but in this case, those who are perverse should be excluded from joining the procession, as decision in discipline is important at all times in preserving order.

The teachers of the schools should appoint a committee of arrangement, who should have the entire control of all the schools on the occasion. Those schools which use any badge or banner should submit the plans or devices of them to the committee, that nothing improper may be introduced into the procession, for mottos and the like. Each school should have a small banner, elevated sufficiently above the heads of the scholars to distinguish it from the rest, and this might be distinguished by the number as they stand on our list.

The children should meet at their respective school-rooms, and thence walk two and two, to a place of general rendezvous, when the committee should arrange them; giving those precedence which were designated on their *plans* previously submitted to all the schools. When the proper time arrives, the procession should move to the place appointed for the religious services of the day, and when all are seated, on a signal given, the first hymn should be sung, and the first prayer offered by the person appointed by the committee. Then the second hymn should be sung, and then an address delivered of about twenty minutes length. The verses of the third hymn should then be sung alternately by the teachers and children, except the last verse in which all should join; and the benediction having been pronounced, they should move out, in order, and at the door, or gate, each one should receive the anniversary reward, consisting of a suitable little book prepared for the occasion, and the scholars with their teachers, may return to their respective school-rooms, and be dismissed. The committee should provide for the attendance of the clergy and friends of the schools, and make all necessary arrangements.

Now, in a plan somewhat like the one we have partially described, we can see nothing more of ostentation, and improper parade and show, than the mere attendance upon public worship of a week-day, which, to be sure, is of rare occurrence, and, therefore might, we grant, excite the ridicule of infidel and profane men. But upon many, who never considered the value of these institutions, we have the best reason for believing such an exhibition would have the most salutary influence, and induce them to become patrons and supporters of our cause.

[The account of the celebration, to which this speaker referred at the commencement of his remarks, is in the first volume of the London Sunday School Repository; and we shall here quote it.]

The first Sunday school celebration was held in the Parish of Painswick, Gloucestershire, England, in September, 1786, under the direction of Robert Raikes, Esq. the founder of Sunday schools. He states, in a letter to the London Committee, that

An annual festival has, from time immemorial, been held on a certain day, a festival that would have disgraced the most heathenish nations. Drunkenness and every species of clamour, riot, and disorder, formerly filled the town upon this occasion. Mr. Webb, a gentleman who has exerted the utmost assiduity in the conduct of the Sunday schools in Painswick, was lamenting to me the sad effects that might be naturally expected to arise from this feast. It occurred to us that an attempt to divert the attention of the vulgar from their former brutal prostitution of the Lord's-day, by exhibiting to their view a striking picture of the superior enjoyment to be derived from quietness, good order, and the exercise of that benevolence which Christianity peculiarly recommends, was an experiment worth hazarding. We thought it could do no mischief; it would not increase the evil. It was immediately determined to invite the gentlemen, and people of the adjacent parishes, to view the children of the Sunday schools to mark their improvement in cleanliness and behaviour, and to observe the practicability of reducing to a quiet peaceful demeanor, the most neglected part of the community, those who form the great bulk of the people.

In the parish of Painswick are several gentlemen who have a taste for music; they immediately offered to give every assistance in a church service.

On the Sunday afternoon the town was filled with the usual crowds who attend the feast, but instead of repairing to the ale-houses, as heretofore, they all hastened to the church, which was filled in such a manner as I never remember to have seen in any church in this country before; the galleries, the aisles, were thronged like a play-house. Drawn up in a rank, around the church-yard, appeared the children belonging to the different schools, to the number of three hundred and thirty-one. The gentlemen walked round to view them; it was a sight interesting, and truly affecting: young people lately more neglected, than the cattle in the field, ignorant, profane, filthy, clamorous, impatient of every restraint, were here seen cleanly, quiet, observant of order, submissive, courteous in behaviour, and in conversation free from that vileness which marks the wretched vulgar. The inhabitants of the town bear testimony to this change in their manners. The appearance of decency might be assumed for a day; but the people among whom they live, are ready to declare that this is a character fairly stated.

After public service, a collection for the benefit of the institution was made at the doors of the church. When I considered that the bulk of the congregation were of persons of middling rank, husbandmen and other inhabitants of the adjacent villages, I concluded that the collection, if it amounted to twenty-four or twenty-five pounds, might be deemed a good one. My astonishment was great,

indeed, when I found that the sum was not less than fifty-seven pounds! This may be accounted for from the security which the establishment of Sunday schools has given to the property of every individual in the neighbourhood: the farmers, &c. declare that they and their families can now leave their houses, gardens, &c. and frequent the public worship, without danger of depredation: formerly, they were under the necessity of leaving their servants, or staying at home themselves as a guard; and this was insufficient, the most vigilant were sometimes plundered. It is not then to be wondered at, that a spirit of liberality was excited on this occasion. A carpenter put a guinea into the plate, and afterwards brought four more to Mr. Webb. "It was my fixed design," says he, "to devote the sum I received for a certain job of work, to the support of Sunday schools. I received five guineas, one only I put into the plate; it did not become me to put more, it would have looked like ostentation: but here are the other four;" giving them to Mr. Webb. Another instance of spirit occurred in a man upwards of eighty years of age, who seemed about the rank of yeomanry. "Oh! that I should live," said he, "to see this day when poor children are thus befriended, and taught the road to peace and comfort here, and happiness and heaven hereafter." The old man gave a guinea; and said, he would leave another in the hands of a friend, if he should die before the next anniversary. When the matter of collection was settled, we went to the school to hear what progress was made in reading, &c. The emulation to show their acquirements was so very general that it would have taken up a day to gratify all the children. In the mean time, the town was remarkably free from those pastimes which used to disgrace it; wrestling, quarrelling, fighting, were totally banished; all was peace and tranquillity. I fear I have been too prolix, but I could not convey the complete idea that I was desirous of imparting to the generous promoters of Sunday schools, without writing these particulars.

The speaker further remarked, that he had examined eight volumes of the English Sunday School Magazines, and in them all he had found no discussion on the question of the *propriety* of such celebrations, but they were uniformly observed.

The discussion of the question here closed; and the subject referred to a committee to report at the next meeting.

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#### THE EXAMPLE OF ST. PAUL RECOMMENDED TO SUNDAY SCHOOL TEACHERS.

*Concluded from page 292.*

#### VI. THE APOSTLE'S SYMPATHY.

At Lystra the Apostle Paul exclaimed, "We also are men of like passions with you," Acts 14:15; but his affections were particularly called forth by the joys and sorrows of his Christian friends, and

with them he fulfilled his own precept : " Rejoice with them that do rejoice, and weep with them that weep." Rom. 12:15. In pleasing circumstances, he was enabled to say, " My joy is the joy of you all." 2 Cor. 2:3. In painful circumstances, " Who is weak, and I am not weak ? who is offended, and I burn not ?" 2 Cor. 11:29.

His sympathies were of a spiritual kind. " I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established ; that is, that I may be comforted together with you, by the mutual faith both of you and me." Rom. 1:11,12.

The Apostle was also anxious to impress the importance of sympathy on the minds of his fellow Christians. " We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification." Rom. 15:1,2. " Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness ; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ." Gal. 6:1,2.

Even the consolations which animated the Apostle's own mind were appreciated, because their use and benefit were not confined to himself, but proved blessings to others : " Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ ; and whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings, which we also suffer ; or whether we be comforted, it is for your consolation and salvation." 2 Cor. 1:3,6,7.

The spirit of sympathy is a necessary qualification for the office of a Sunday school teacher. He must enter into the cases and circumstances of his scholars. He must not only possess the affection of a Christian, but must manifest by his sympathetic feelings that he can communicate them to others. He must be able to say with the affectionate John, " That which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life.—That which we have seen and heard declare we unto you, that ye also may have fellowship with us : and truly our fellowship is with the Father, and with his Son Jesus Christ." 1 John 1:1,3. He must not be a non-conductor. His sympathies must not only exist, but they must overflow for the benefit of others. Out of the fulness of his heart his mouth must speak. It is not only necessary that a sense of duty should operate upon his mind, but he must show warmth of affection and sincere sympathy. The pathos of the Teacher will communicate kindred feelings to the Scholar. True Christian sympathy will be in him a well of water springing up, and not an underground stream, pouring its waters through dark and unknown channels.

## VII. THE APOSTLE'S DILIGENCE AND PERSEVERANCE.

The whole of St. Paul's life exhibited his diligence in labour, and his unconquerable perseverance. He was constantly travelling, labouring, or suffering. Privately and publicly was he employed, by night and by day. No difficulties, no opposition, no persecution from enemies, or hindrances from professed friends, induced him to relax his exertions. To the close of his history, we find him still persevering: "And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." Acts 28: 30,31.

Besides the proofs of the Apostle's diligence arising from his own history, there are several intimations to the same effect in his epistles: while he was giving all the glory to God, he asserts, "we are labourers together with God." 1 Cor. 3:9. He does not shrink from avowing the responsibility which his station as an apostle involved; "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God; moreover, it is required in stewards, that a man be found faithful." 1 Cor. 4:1,2. When enemies arose, St. Paul still kept to the post of duty in which he hoped to be useful. "I will tarry at Ephesus until Pentecost, for a great door and effectual is opened unto me, and there are many adversaries." 1 Cor. 16:8,9. The Apostle would not allow any temptation to seduce him from his labour, "Therefore seeing we have this ministry, as we have received mercy we faint not." 2 Cor. 4:1.

While the Apostle was thus diligent, he never displayed any self-complacency, he never thought that he had learned or done enough. "Not as though I had already attained, either were already perfect, but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended, but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us, therefore, as many as be perfect, be thus minded.—Brethren, be followers together of me, and mark them which walk so, as ye have us for an ensample." Phil. 3:12—15,17. Feeling the importance of perseverance, the Apostle inculcates it on every fellow-labourer, "He that soweth to the Spirit, shall of the Spirit reap life everlasting; and let us not be weary in well doing, for in due season we shall reap if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Gal. 6:8—10.

The diligence which characterized the Apostle Paul, should be manifested by Sunday school teachers, in their humbler sphere of labour. Nor can true excellence be attained without assiduity. When the welfare of others is connected with our own exertions,

we are bound by our obligations, both to God and man, to labour with unremitting diligence.

Perseverance is also a duty incumbent on the teachers of the young. Let those who are tempted to decline from their "work and labour of love," contemplate the Apostle's example, and check the very thought. Let us all hear and obey his animated exhortation, which was so well enforced by his own example: "My beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." 1 Cor. 15:58.

#### VIII. THE APOSTLE'S HEAVENLY-MINDEDNESS.

So heavenly-minded was St. Paul, that life and death appear to have been regarded by him as of minor importance when compared with the cause of Christ: "So now also Christ shall be magnified in my body, whether it be by life or by death." Phil. 1:20.

St. Paul, amidst his arduous labours, and numerous afflictions, often delighted to look forward to the eternal world, with the ardour of christian hope: "For which cause we faint not, but though our outward man perish, yet our inward man is renewed day by day; for our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen, for the things which are seen are temporal, but the things which are not seen are eternal; for we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." 2 Cor. 4:16—18, and 5:1. The Apostle thus exhorts the Philippians to attain christian excellence, "that I may rejoice in the day of Christ that I have not run in vain, neither laboured in vain." Phil. 2:16. St. Paul says, referring to Christ, "Whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus; whereunto I also labour, striving according to his working, which worketh in me mightily," Col. 1:28,29. In the contemplation of the close of his labours, the Apostle anticipates his reward with delight and confidence: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day, and not to me only, but unto all them also that love his appearing." 2 Tim. 4:6—8.

Happy will it be for Sunday school teachers, if they resemble the Apostle Paul in this heavenly frame of mind, if they thus labour with eternity in view. The consideration that the end of all things is at hand, should quicken our diligence, especially with reference to the immortal interests of those who are committed to our care. The influence of contemplating the eternal world, will be salutary

to us both as christians and as teachers. Refreshing views of the rest that remaineth for the people of God, will cheer us amidst discouragements, and tend to prepare us for the eternal world, towards which we are constantly approaching, and which may be very near at hand. O Lord, enable us to live with eternity in view, and with a proper sense of the vanity of earthly objects. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be, in all holy conversation and godliness, looking for and hastening unto the coming of the day of God, wherein the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing ye look for such things, be diligent, that ye may be found of him in peace, without spot, and blameless; and account that the long-suffering of our Lord is salvation, even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you." 2 Peter 3:11—16.

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For the American Sunday School Magazine.

#### SABBATH SCHOOLS IN GREECE.

The American Missionaries in Palestine have established Sabbath schools among the Greek children, and it has occurred to me that much good might be done by increasing their number, under the direction of our brethren and sisters who are labouring there. And I was encouraged with the hope, that something more might be done, by seeing the following notice on the cover of a late number of the London Sunday School Teachers' Magazine.

"At the last annual meeting of the London Sunday School Union, (says the notice) the following resolution was unanimously passed:—That this society, anxious to promote Christian instruction among the rising race of Greeks, engages to devote to the formation and support of Sabbath schools among that people, whatever contributions may be forwarded for the specific object."

Are there not, Mr. Editor, many in this land of freedom, who would rejoice in the opportunity of being able to contribute to this pious and noble object? and will not the Managers of the American Sunday School Union pass a resolution similar to the above, and receive donations to furnish the American Missionaries with the means of supporting Sabbath schools in Greece? Should they adopt this plan, I doubt not they would soon receive enough to establish and support several schools, for a time, which might prove a great blessing to this enterprising but oppressed people. Should this suggestion be approved and acted on, it will afford the writer great pleasure to contribute his

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For the American Sunday School Magazine.

### OBITUARY.

Amongst the many instances of the dealings of Divine Providence, which to us are unaccountable, none, perhaps, are more fraught with mystery, than the premature removal of such of our fellow labourers from this stage of action, as have been eminently distinguished in the work of the Lord. It seems the pleasure of the Most High, in almost every case where youthful piety and ardent zeal have been pre-eminently united, whether in teachers of the "great congregation," or of the little Sabbath school class, to cut down these early flowers, before the heat of the noon-day sun has dried the dew-drops from their tender petals.

Among those in our present recollection, to whom these remarks are applicable, was Miss WILHELMINA SHEPHERD, late a teacher in one of the Sabbath schools of the Galilean society of this city, who died about the middle of September last, at the age of twenty-one years.

The case of this young lady presents to surviving Sabbath school teachers, strong reasons for encouragement and perseverance in our work, in as much as she was herself the fruit of Sabbath school instruction. When about 13 years of age, she became a pupil in a school taught on Sabbath evenings, where, with several other children, she soon manifested deep concern of mind. Her teacher remarks, in relation to her conduct at this time, "she was so docile and teachable, and always so grateful for the attention paid her, that it was a delightful task to sit by her, and answer her questions in relation to the Scriptures, and the great things of God. She was not satisfied with the hours allotted to instruction in school, but often visited her teacher at his own house, to obtain more scriptural knowledge; and he considers the hours he employed in the instruction of this child, among the happiest of his life." Nor were the pains taken by her teachers unrequited; their labours were blessed of the Lord, and they speedily had the happiness of witnessing the most satisfactory evidence of true repentance, and cordial reception of Christ as her only Saviour. She continued in this school until its dissolution, a period of about two years, during which time "her walk and conversation," says her teacher, "were such as to shed a salutary influence over the whole school, and afforded the most delightful presages of future usefulness in the church of Christ."

Not long after leaving this school, she united herself with the Second Presbyterian Church of this city, and actively engaged as a teacher in the school before mentioned, where she remained until her death, a period of nearly five years. Of her conduct here, it might be sufficient to say, the hopes of her pious teachers were realised; but for our own admonition, we would add, that nothing short of indisposition, or imperious duty, ever prevented her attendance upon the duties of an interesting class, most of the members

of which were adults, several of whom had passed the boundary of threescore years and ten. Nor were the hours appropriated to instruction, idly and frivolously spent; but in admonishing the ungodly amongst her pupils, and in building up and confirming those whom she had reason to believe had tasted that the Lord is gracious. Her own sincerity, and her anxiety for her class, are manifest, from the following pious and useful reflections, copied from the waste leaf of one of her class books:

"I have been for three years a teacher in a Sabbath school—have I, in all that time, done any good? True, some of my scholars have learned to read; but is that all they were to learn? By no means—they are immortal beings, and, therefore, stand in need of spiritual instruction. Have I given it? Oh! what is the value of a soul? greater, by the Saviour's representation, than that of a world! Have I been the means of saving a soul? If so, my compensation is great indeed. But, solemn thought! have I been the cause of the destruction of one? then, surely it had been better if I had not attempted to teach—better had I not been born. But, Lord, thou knowest my incapability to do any good thing of myself; it is alone by thy strength, that I can be made strong. I have endeavoured to pray for direction and instruction from the Holy Spirit, and in great weakness I have endeavoured to sow the seed of Divine truth; my confidence is in the Lord Jehovah, for He alone can give the increase. Some of my pupils have professed to have received a change of heart.—Oh! may they be sincere.

W. SHEPHERD."

Feb. 26th, 1824.

She left this city on a visit to her friends in Maryland, in August last, with the view of benefitting her health; but principally, as she afterwards stated, that she might the more freely, by letter, communicate with some of her near relations, on account of whose spiritual condition she felt distressed. A fever, the symptoms of which were at first by no means alarming, but which assumed a mortal type about 24 hours before her death, terminated her earthly existence. During the first few days of her illness, she was much engaged in devotion, and sometimes spent almost the whole night in prayer; in her last hours, owing to the violence of her disease, she was generally delirious, but at lucid intervals expressed the most holy resignation to the will of the Lord. She sunk to sleep without a groan or struggle, shortly after the heavenly expression, "holy angels," had broken from her lips. In the bloom of youth, and in the midst of all her hopes, the world may say, cut off—Not so say we. In the morning she laboured, she has rested at noon. She has gone to *realise* her hopes, and bloom in eternal youth, in the presence of HIM she loved and served on earth. W.

## INTELLIGENCE.

## WESTERN UNION.

We are happy to inform our readers, that one of the first measures of the Board of Managers of the "Western Sunday School Union," has been the employment of a General Agent for the institution. The Rev. Howard Malcolm, of Hudson, is now in their service in this capacity, and will devote some weeks in visiting the towns and counties embraced in the Union. The object of this Agent will be, to give intelligence to the community in general upon the subject of Sunday schools; to recommend the most approved modes of instruction and government; to form auxiliaries to the Western Union; and in various other ways to promote the prosperity of the cause.

Previous to his departure on the mission, Mr. M. preached in this village upon the subject of Sunday schools to a crowded audience. A collection of fifty dollars was, at the same time, taken up for the benefit of the institution.

Should the future measures of the Board of Managers of this institution, be of the same enlightened and liberal character, and executed with the same efficiency, we may confidently expect, that, with the blessing of Heaven, success and prosperity will attend their efforts.

The first intelligence we have from Mr. M. is dated Sacket's Harbour. He states that he has visited almost every minister in the counties of Lewis and Jefferson, and that there is no doubt that county Unions will soon be formed among them. He next visited Oswego county, and since he left there, a donation of five dollars has been received from Mexico, at which place he preached on the subject of Sunday schools. We next hear from him, (though not direct,) at Salina. Here, he met with the Presbytery of Onondaga, which respectable body at once adopted measures to promote the object of his mission. He then visited Madison county, and at Cazenovia, met with the Baptist Convention of the State of New York, of which he was a member. Before this venerable assembly, Mr. M. set forth the

claims of the Sunday school; and from the spirit of a resolution adopted upon the occasion, we are led to hope much from this denomination of our Christian brethren. The following is an extract from the minutes of the Convention:

"Rev. Howard Malcolm, then presented himself as the accredited general agent of the Western Sunday School Union of the state of N. York," and exhibited at length the origin and nature of that institution. He also advocated the immediate establishment of County S. S. Unions, auxiliary to said "Western Union," and intreated the brethren present to co-operate efficiently with other ministers and friends in their organization.

"On hearing this communication it was Resolved, that this subject is regarded by this body with intense interest, that we view the institution of the said "Western Union," as highly auspicious to the interests of the Lord's Kingdom, and heartily recommend not only the vigorous prosecution of the Sunday school system in each congregation, but the early formation of County Unions, as proposed by the Agent, whose address we have just heard."

Our next and last intelligence from Mr. Malcolm, is dated Auburn. At this place he preached, and took up a collection of about twenty-seven dollars. He states the appearance of auspicious dawning, in favour of the institution, and that he has procured the appointment of "Provisional Committees," in the counties of Madison, Cortland, and Onondaga, where he expects County Unions will soon be organized.—*S. S. Vis.*

## HAMILTON COLLEGE.

We have formerly mentioned the interest which has existed in behalf of Sunday schools, among the students of this flourishing institution; and we are now happy to state that there is an increasing attention. Many of them are very actively engaged in schools in the vicinity of the College, and the students generally ex-

hibit a commendable zeal for their prosperity. We understand that an *Essay on Sunday Schools* is delivered, each term, before the Theological society in the institution, by some member previously elected for the purpose.

We hail this spirit among the students, as an auspicious omen in favour of the cause of Sunday schools. One of the greatest impediments to the prosperity of the institution, in many societies, is the indifference of ministers upon the subject. This is not the way in which they have been trained up: consequently in their old age, it is hard to change the established course. We make these remarks, with deference to those aged fathers, to whom, under God, the church is indebted for her enlargement, and her influence, and to whom we look, as examples of piety and benevolence. It is, however, a fact, lamented by themselves, as well as us, that many of them, on account of their inexperience in Sunday schools, do not possess the spirit, to engage with activity in this department of Christian usefulness.

But there is hope of those, who are now preparing for the sacred office; and the students of this interesting seminary, going forth among the churches, will, we trust, be marked with a success which has been seldom witnessed. If ministers of the gospel feel interested, S. schools *will prosper*. We never knew—we never heard, of an instance of their failure, where the clergy were engaged to promote them.—*Ibid.*

#### AUBURN.

Extracts from a Report of the teachers of the several Sabbath schools, in the village of Auburn and its vicinity, made at their Union Meeting, August 14, 1825.

On review of the above items, we find that the number of scholars embraced by the nine schools, is four hundred and ten; and the number of teachers, embracing the superintendents, seventy-four.

In view of the present state of our schools, and comparing it with what

it was previous to the present season, we have great reason for encouragement. While the interest in Sabbath schools has been so rapidly increasing around us, and while so much is doing, we trust the friends of this institution among us, are beginning to awake; and, under the smiles of heaven, we believe they will go forward, and be successful.—*Ibid.*

#### MISSOURI AND ILLINOIS.

Our active and zealous Missionary, who labours in these states, the Rev. J. M. Peck has frequently favoured us with accounts of Sunday schools in this quarter, and the following additional information on the state of benevolent efforts, will be read with interest. It is from the Edwardsville Christian Almanac.

*Bible Societies.*—In the state of Illinois there are 22 auxiliary and Branch Bible societies, now engaged in circulating the word of God “without note or comment.” The first of these was formed in Green county, Dec. 14th, 1823.

In Missouri are 21 auxiliaries and branches, the principal of which is the Missouri Auxiliary Bible Society, formed in St. Louis, Dec. 1818. It has ten branches, in as many counties. This society has sent copies of the Spanish Testament to the Upper Provinces of the Mexican Republic.

*Sunday Schools.*—The first Sunday school in Illinois was opened in Alton, May 1819, and continued five months. One scholar aged 12 years, committed to memory in one week, and recited on the Sabbath, 1060 verses from the Testament. In this state, now, there are 15 County Sabbath school societies, 80 Sabbath schools, including about 240 teachers, and 2400 scholars. In 1824, one scholar recited, on the Sabbath, 1080 verses, and the next Sabbath 1006\*. The first Sabbath school in Missouri was opened in St. Louis, for the blacks, in March 1818, by the mis-

\* In Union County, Illinois, in 1825, a girl recited, on one Sabbath, upwards of 1200 verses.

sionaries then under the patronage of the Baptist Board of Foreign Missions. Now, in Missouri, there are ten Sabbath school societies, about 45 schools, that include not less than 100 teachers and 1250 scholars. Nearly all these Bible societies and Sabbath schools, have been brought into existence in less than two years, chiefly by the labours of an individual. The schools mostly are connected with the "General Sunday School Union for Missouri and Illinois," formed at St. Louis, March 5th, 1825.

Preachers of the Gospel, of every grade and denomination, including licentiates, exhorters, &c.

In Illinois there are one presiding elder, 12 circuit preachers, and 52 located preachers and exhorters of the Methodist society; Regular and United Baptists, 58 do. Emancipating Baptists, or Friends of Humanity, 13, [these refuse correspondence with all slave holders.] Christian Body, or as some call them, Arian Baptists, or Schismatics, 13; Presbyterians, 2; Cumberland Presbyterians, 14; Covenanters, 1; Dunkards, 1; Independents, (Eng.) 1; in all 155.

In Missouri there are, of the Methodist society, 2 presiding elders, 17 circuit preachers, and 26 local preachers and exhorters; 52 do. of the Baptists; 2 Emancipating Baptists; 6 Christian Body; 6 Presbyterian; 12 (probably more) Cumberland Presbyterians; and 1 Episcopalian; in all, 115.

Most of the preachers in these states are men of small education, who devote most of their time during the week, to secular concerns, and on the Sabbath and at other times of public meetings, preach or exhort, according to their abilities.—AMICUS.

#### MERCER COUNTY.

In a late number we noticed the first quarterly meeting, and now find in the Pittsburgh Recorder the following remarks made on that occasion :

The managers of the Mercer County Sabbath School Union have engaged in the laudable and important enterprise of Sabbath school instruc-

tion, with a degree of spirit, zeal, and activity, which to them is highly creditable. It is hoped, that their efforts in the good cause in which they have embarked, will be continued with undiminished ardour; that their schools will be ever filled with children and youth, anxious to become acquainted with the invaluable contents of the holy Scriptures, which are able to make them wise unto salvation, through faith in the Lord Jesus Christ; that teachers will be found, who will cheerfully sacrifice their own ease for the purpose of advancing the kingdom of Christ, saving immortal souls from eternal death, and covering a multitude of sins; and who will not grow weary in well-doing, knowing that in due season they shall reap, if they faint not.

The example of the managers of this Union, and those who co-operate with them, is worthy of universal imitation. If as many Sabbath schools (exclusive of those in our cities) were instituted in every county in the state of Pennsylvania, as have been organised in Mercer county, and the appropriate business of all were pursued with as great energy and unwearyed assiduity as thousands pursue the treasures and enjoyments of the present world, the happiest results, in reference to the civil community, the church of Christ, and the future and everlasting condition of immortal souls, might be reasonably anticipated. If we possess correct information, there are 51 counties in this state. If 35 Sabbath schools were established in each, the whole number would be 1785; and if to each, on an average, we allow 30 scholars, the aggregate number of scholars, receiving important religious instruction, would be 53,550. And if to these we were to add those in our cities, the number would be greatly increased. Who, that duly reflects upon this subject, would not consider the establishment and proper management of such a number of Sabbath schools to be a matter of great importance? yet all this and much more might be easily effected, if Christians were not greatly wanting in love and a sense of obligation

to Him who is infinitely lovely, and so loved them as to give himself a sacrifice for their sins. Where are the aged disciples of the Lord, who regard the advancement of his kingdom more than all earthly good? Where are Christians in the middle stage of life, who are solicitous for the well-being of the rising generation, of which their own children constitute a part? Where are the young disciples of the Lord Jesus Christ, who have lately consecrated themselves, with all their active powers, to his service, and sealed a covenant with him at his holy table? What returns have they made for his dying love? Have they tasted that he is gracious? and is it not their ardent desire that others may experience his grace? Do they plead want of qualification for the business of Sabbath school teachers? In the days of their youth, the season of improvement, let them seek the requisite qualifications, and engage in the work. While they are teaching others their own progress in the knowledge of divine things will be accelerated. It is said to be impossible, in many places, to put and keep in operation, Sabbath schools, for the want of teachers. Let Christians do their duty, and such complaints will seldom or never more be heard. Many persons rise at midnight and travel through the remainder of the night, in all kinds of weather, that they may be able to attend our common markets, without any object in view but temporal good: and are the friends of Jesus unwilling to rise before the dawn of the first day of the week, and travel five, eight, or ten miles, in destitute regions, with the view of promoting the spiritual and everlasting good of souls, which shall exist during the revolutions of eternal ages? Such exertions might be deemed by the lukewarm as extravagant and enthusiastic; but not so when viewed, by the faithful and devoted servants of the Lord, in the light of divine truth in relation to eternity.—By the zeal and activity of some are reproved the indifference and negligence of others, whose zeal in this cause has vanished like the morning cloud and early dew; whose

Sabbath schools, through inattention and the love of ease on their part, have dwindled and *died the death*; and who, in the spiritual contest, have succumbed, or dastardly fled and left the field to the triumphs and ravages of the enemy. Such may justly be covered with shame and confusion; and ought to consider whence they have fallen, repent and do their first works.

#### THE GRAND CANAL.

The completion of the Grand Canal, in the state of New York, was an event of deep interest to her citizens and indeed to the people of our whole country, and the occasion called forth the expression of grateful feelings from many a patriot. The event was celebrated in the city of New York by a grand procession, &c. and we were pleased to learn that Sabbath school teachers seized upon the occasion to promote the good of their pupils. The following is copied from one side of a neat little card, presented to the scholars:

**"HE HATH NOT DEALT SO WITH ANY NATION."**—*Psalm cxlvii. 20.*

"He maketh peace in thy borders, and filleth thee with the finest of the wheat."—*Ps. cxlvii. 14.*

"Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper."—*2 Chronicles xx. 20.*

E'er may our ships, with prosperous gale,  
Led by the light of Bethlehem's star,  
Still bear "glad tidings" as they sail,  
And spread the Gospel wide and far.

July 4, 1817.

On the reverse were the following lines:

The Grand Canal, State of New York, was finished October 26th, 1825. Commemorated in the city of New York, November 4th, 1825; on which day the Sunday scholars of School No. 23, New York Union, met for religious exercises, in their school room, in Vandam street, at 8 o'clock, A. M. Sunday School No. 23, founded October, 1816. "They shall prosper that love Thee."—*Ps. cxvii. 7.*

We would recommend that all

passing events of note, which afford the teachers and scholars relaxation from their usual avocations on week days were rendered, in this manner, subservient to the cause of juvenile improvement.

**ASSOCIATION OF TEACHERS.**

At the November meeting of the Association of Teachers, the following blank form for a quarterly report, was agreed upon, and a committee directed to have it printed and put in the hands of the Superintendents of the schools in the city and suburbs.

**QUARTERLY REPORT** of Sunday School No. attached to Church, and kept in Presented to the Philadelphia Association of Male Sunday School Teachers 182

The Superintendents are requested to fill up these reports and return them to the meeting held in the room back of the Church, corner of Third and Mulberry [Arch] sts. on the third Monday evening of January, April, July, and October.

1. How many male teachers are there?
2. How many female teachers are there?
3. How many male scholars are there?\*
4. How many female scholars are there?\*
5. How many male and female scholars usually attend?
6. How many of both sexes are above the age of fourteen?
7. What hours during Sunday is the school held?
8. Is there any probability of the school being increased? By what means, and to what number?
9. State the name and residence of the Superintendent.
10. How many scholars are reading in the *Bible* or *Testament*?
11. How many scholars are learning the *Spelling-Book*?

\* Not the average attendance, but all that may belong to the school, though they are not constant attendants.

12. How many scholars are learning the *Alphabet*?
13. What is the number of teachers, who, after their connexion with the school, have made a public profession of religion during the last three months?
14. What is the number of scholars, who, since their connexion with the school, have made a public profession of religion during the last three months?
15. Have you *Libraries* attached to your schools? If you have, how many volumes?
16. How many times has your school been visited by your minister during the past quarter?

*General Observations.*

Here describe the mode of rewarding scholars—remarkable providences concerning teachers, scholars, or parents—death of teachers or scholars—their evidences of piety—instances of conversion; with any other observations you may deem useful and interesting.

Formerly Superintendents were required to report at each monthly meeting; the present plan will relieve them from some labour, and we hope they will be attentive to send their reports punctually.

At the same meeting a committee was appointed to procure some person to deliver an address to the teachers of Sunday schools in Philadelphia, procure a place for the exercises, and make all necessary and proper arrangements for the occasion. We hope the committee will succeed in engaging some one for the address who will feel deeply on this subject; and that this will be the first of a series of annual discourses to the Sabbath school teachers of this city.

**NEW PUBLICATIONS,**

By the American S. S. Union.

18mos.

- Shepherd of the Pyrennes, by Mrs. Sherwood, 54 pages.  
The last Day of the Week, 108 do.  
The First day of the Week, 108 do.  
The Week completed, 108 do.  
The Dairyman's Daughter.  
The Teacher's Offering, or Sunday Scholar's Magazine, for 1825, 192

pages, with 36 neat wood engravings.  
**The Happy Choice, or Potters' Common,** by Mrs. Sherwood, 72 pages.  
**Children of the Hartz Mountains, or the Little Beggars,** by the same, 36 pages.  
**Memory,** 36 pages.  
**Cottage Scenes,** 54 pages.  
**Pierre and his Family,** with a new copper-plate print. First Stereotype edition.  
**Honest Roger,** 48 pages.  
**The Kind Little Boy,** 16 pages.  
**The Vine,** 16 pages.  
**Original Hymns for Sunday Schools,** by Ann and Jane Taylor, 48 pages.  
**History of Joseph Green,** 48 pages.  
**The Thunder Storm,** 8 pages.  
**The Robber's Daughter, Tract.**  
**The Honest Waterman, do.**  
Also, new editions of a large number of other works.

## IN PRESS,

**A Scripture Catechism,** by W. F. Lloyd, 96 pages, 32mo.  
**Lloyd's Teacher's Manual,** 2d Edit. Revised and Stereotyped.  
**The Captive in Ceylon.**  
**The Sunday School Hymn Book,** 8th edit. Revised and Stereotyped.  
**The Cottage of Content.**

## JUST RECEIVED,

**Religious Scenes,** by the Rev. S. Nott, jr. author of *Sermons to Children.*  
**Life of Col. Gardiner.**  
**Burder's Sermons to Children.**  
**Fanny Woodbury.**  
**Scott's Force of Truth.**

## AUXILIARY UNIONS,

*Recognised, November 8th, 1825.*

**Oglethorpe, [Ga.] County Sunday School Union.** Instituted September 1825. Major Joseph J. Moore, *President.* Col. Jos. H. Lumpkin, *Vice President.* John Rupert, *Treasurer.* Thomas A. Brewer, Lexington, Geo. *Secretary.* Rev. Thomas Goulding, Edward Cox, Dr. William W. Baldwin, Dr. Asa Pond, Mr. James Butler, Mr. Parvis Pace, and Dr. William Rainey, *Directors.*

**Mecklenburg County [N. C.] Sunday School Union.** Instituted 1825.

David R. Dunlap, *President.* John Irwin, *Vice President,* and John H. Normant, Charlotte Court House, N. C. *Secretary.*

**Cold Spring [Cape May County] Sunday School Society.** Rev. A. H. Parker, *President.*

**Erie Country [N. Y.] Sunday S. Union.** Joseph Stocking, *President.* Herman B. Potter, *Vice President.* Charles C. Haddock, Buffaloe, Erie County, *Secretary.* Samuel Bosworth, Lemuel Johnson, Amos Caledon, Alexander Brayman, and C. S. Cleaveland, *Managers.*

MONETS received by the Treasurer of the American Sunday School Union, from the 20th of October to the 20th of November, 1825.

MINISTERS MEMBERS FOR LIFE,  
*By the payment of thirty dollars and upwards.*

Rev. Jacob J. Janeway, D. D.	.
Pastor of the Second Presbyterian Church, Philadelphia, by the teachers of the Sabbath schools attached to his church,	\$30

OTHER MEMBERS FOR LIFE,  
*By the payment of thirty dollars and upwards.*

Solomon Allen, in addition to his former payment of \$30,	100
John Goddard,	30

MEMBERS FOR ONE YEAR,  
*By the payment of three dollars and upwards.*

Frederick Erringer,	3
Joseph P. Engles,	3
A. Elmes,	3
H. L. Hodge, M. D.	3
William H. Richards,	3
William S. Crothers,	3
F. Thompson, Jun.	3

FOR THE MISSIONARY FUND.

<i>Phil'a. Sunday School Concert of Prayer, November,</i>	*11
A Friend,	1 50
John M'Mullin,	3
<i>Somerville, N. J. S. S. Society,</i>	5 50

\* This includes 60 cents given by the children in one of the Sabbath schools, making 110 cents contributed by them in three months.

## INITIATORY SUBSCRIPTIONS,

*Of three dollars and upwards, from the following auxiliaries, applicable to the Missionary Fund, by a late vote of the Board.*

Oglethorpe Co. Geo. Union,	\$3
Mecklenburg Co. N. C. do.	3
Cold Spring S. S. N. J.	3
Erie Co. N. Y. Union,	3

*Privileges.—Members of the American Sunday School Union, by the payment of thirty dollars at one time, or three dollars annually, have the privilege of receiving one copy (twelve numbers a year) of the *American Sunday School Magazine*, (this publication) without additional charge—of purchasing books, for their own use, or gratuit-*

*tous distribution, published by the Union, at the reduced prices, and of voting at all meetings of the society. Every clergyman, who is a member of the society, and whose school society is attached to the Union, is, also, *ex officio*, a Manager, and privileged to attend and vote at all meetings of the Board.*

*A person purchasing books to the amount of six dollars per annum, would, if a member, be allowed a discount of 25 per cent, or,*

*Which, with the Magazine,*

*\$ 1 50*

*1 50*

*Would be,*

*\$ 3 00*

*the amount of his annual subscription.*

*Persons who desire to devise lands or money for the benefit of this society, should devise the same to some individual, or individuals as trustees, for the use and benefit of the "American Sunday School Union, instituted at Philadelphia, in 1824."*

## Notices and Acknowledgements.

*To Subscribers.—Many subscribers to this Magazine have not paid for the present volume, though it was due on the first day of last January. We wish, by this notice, to remind them, that their want of punctuality in paying is a serious inconvenience to the Union, whose funds are inadequate for carrying on their business and giving such long credits. Delinquents must be aware that every day they withhold payment, they deprive the Union of using the money due to them to promote the cause of Sunday schools.*

By the terms of subscription, payment must be made for each volume *in advance*, and notices of discontinuance must be given before the publication of the 11th number of a volume, of course, all now on our list are subscribers for the next, (3d volume) and we hope they will be punctual in remitting on or before the first of January, 1826.

*Prize Essays.—The reader will perceive by the notice on the cover, that the time for receiving Prize Essays, will expire on the 1st of January 1826.*

*By Laws.—At a late meeting of the Board of Managers of the American Sunday School Union, the 10th article of the by-laws of the Board was amended to read as follows:*

*Art. 10. There shall be annually elected by the Board of Managers, a Committee of Publication, to consist of five members, whose duty it shall be to superintend the publication of the Magazine, and other works which may be published by the society.*

Also, a Committee of Missions, to be appointed by the Board of Managers, to consist of five members and the President, whose duty it shall be to appoint from time to time, suitable persons for Sabbath School Missionaries, or Agents, to be commissioned by the Board to visit Sunday schools, and establish new ones, organize Sunday School Unions, and promote the objects of the American Sunday School Union. The committee shall designate their fields of labour and propose their compensation, and have the general charge of this department of business, and report at each stated meeting of the Board. Also, a Committee of Ways and Means, to consist of five, whose duty it shall be to devise, and as far as practicable execute, with the consent of the Board of Managers, plans for increasing the funds of the Union; also, a Committee of Arrangement, to consist of three, whose duty it shall be to provide a place for holding the annual meetings of the Society, obtain a person to read the annual report on that occasion, and persons to address the meeting, and to make all necessary and proper arrangements for celebrating the anniversary of the Society, in a manner best calculated to interest the public in its behalf.



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